



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do the more he is able to accomplish, for he learns to economize his time.

Remember the angel of death is also the angel of life. The angel who sat within the shadow of the sepulchre is also the angel of the resurrection of our immortal souls.—Stanley.

The true prayer of every Christian heart should be: "Thy will, not

mine, be done." A writer fittingly says: "Some men want the will of the Lord done, if they can be on the committee of ways and means."

The religion of Christ has done but little for us if it does not teach more of love—not love for a particular person or set of persons, but for God and for all our fellow-men. He is growing the wrong way who is increasing in business.—United Presbyterian.

A washerwoman in Edinburg, Scotland, has given \$3,000 to an orphan's home there. She had saved this money out of her earnings at the tub.

A poor woman in New York city, who keeps a small fruitstand, gives regularly \$25 a year to the cause of missions, and this, too, when her entire income is not over \$250 or \$300 a year.

Is it poverty that keeps us from giving, when a laundress and a fruitstand seller can give so much of their little?

Not for what we are in ourselves, but for what he is in himself, does the Lord watch over us tenderly and do for us unfailingly. We may fail, but he will be ready to do for us according to our need. When we are disposed to grieve over our unworthiness, and to fear that we shall be neglected of God because of our lack, let us have joy in the thought that he guideth us in the paths of righteousness for his name sake.—H. Clay Trumbull, D. D.

"The Christian Herald," of Detroit, thinks we have no right to be indifferent as to the result of the Ingersoll libel suit. Indeed, brother, we are far from being indifferent. What we meant was that we believed it more important for the people to know the facts in the case than that we should gain a legal victory without their knowing the facts. What we desire to do is to put in the hands of every person, especially in our large cities where Ingersoll's influence for evil is greatest, the chapter in the history of infidelity, which he made while he led the vile crew of obscene literature publishers in their

efforts to pollute the youth of this country by breaking down the laws against sending their corrupt and corrupting stuff through the mails. The fact that at great expense we have retained Secretary Benj. E. Tracy, one of the greatest lawyers in this country, is evidence that we do not regard with indifference the result of the legal contest. Nevertheless, we are more anxious that the case should be well tried before God as the judge and the American people as the jury.—Baptist.

Dr. Parkhurst has stirred every element, good and bad, in New York. By his vigorous denunciations of wickedness in high places he stirred up the bad, and by his radical, and some think objectionable, methods of uncovering wickedness, he has stirred up the good. He determined to let the people of New York know the Pompeian scenes, which were being enacted in the city every night, and for that purpose he visited with two detectives one of the vilest places in the city and told in open court what he saw. It is, indeed, shameful that such orgies should be allowed in a civilized country, and more shameful, if, as is charged, they are carried on under police protection. But did Mr. Parkhurst do right in going there and bringing before the police the nauseating scenes he witnessed? We believe that he did. All of his methods we may not approve, but such work of exposure will do good. He acted with pure motives, and in the capacity of president of the "Society for the Prevention of Crime," he was in duty bound to scout for the criminals whose business it is to entice others to evil. It is easy to criticize methods; but every good man should stand by Parkhurst in the holy war he is waging.—Selected.

The late Rev. William Nevins many years ago wrote the following in answer to the question, "Do you pay for a religious newspaper?"

"Do you, reader? If you do, continue to take and read and pray for it; and be slow to withdraw your subscription. Give up many things

before you give up your religious newspaper." If any one that ought to take such paper does not, I hope that some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master. "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said, "Go teach all nations;" he bears a part of the world's conversion, and yet, so far from doing anything himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love the "gates of Zion" more than all the dwellings of Jacob. Ah, he forgets thee, O Jerusalem!

A Church Without Salt.

Christ "says ye are the salt of the earth." As the office of salt is to preserve, to save, so it is the office of Christians to save the world. "Christians go ye into all the world and preach the gospel to every creature." As salt produces a craving for water, so God's spirit produces a craving for the water of life. But too many churches are destitute of the good spirit; and therefore, have no special desire for the water of life.

If the churches had more of the salt of the earth, there would be more saving souls. A church with a thousand members, without the true salt, will have no saving influence. The world is dying all round, our churches, because they have no salt in them. Alas, for that church that has no salt.

J. D. WICKER.

Little Blossom.

"Oh, dear, I'm so tired and lonesome!
I wonder why mamma don't come;
She said to shut my pretty, blue eyes,
And when I waked up she'd be home.
She said she'd go see grandma;
She lives over the river so bright—
I guess my mamma's fallen in there,
And p'raps she won't tum home to-
night."

"I dess I'se 'fraid to stay up here
Without any fire or light.
But Dad's lighted the lamps up in heaven,
I see them all twinkling and bright.
I'd better go down and meet papa;
I know he has stopped at the store;
It's a great pretty store full of bottles,
I wish he would go there no more."

"Sometimes he's so sick when he comes
home,
He stumbles and falls up the stair;
And once when he come in the parlor
He kicked at my poor, little chair.
And mamma was all pale and frightened;
And hugged me close up to her breast;
And called me her poor, little Blossom.
And—I dess I'se forgotten the rest."

"But I 'member he striked at my mamma—
His face was so red and so wild;
Yes, I 'member he striked at poor mamma,
And hurted his poor little child.
But I love him, I dess I'll go find him;
P'raps he will come with me home;
And then it won't be dark and lonesome
Waiting for mamma to come."

Out into the night went the baby,
The dear little Blossom so fair,
With eyes as blue as the clear sky,
And a halo of golden brown hair.
Out into the night went the baby,
Her little heart beating with fright;
Till her tired feet reached the gin palace,
All radiant with music and light."

The little hand pushed the door open,
Tho' her touch was as light as a breath,
And the little feet entered the portal
That leads but to ruin and death.
Away down the long floor she pattered,
The pretty, blue eyes opened wide,
When she spied in one corner her papa,
And her tiny feet paused at his side."

"O papa!" she cried as she reached him.
And her voice rippled out sweet and
clear."

"I thought if I come I would find you,
And now I am glad I am here.
The lights are so pretty, dear papa,
And I think that the music's so sweet,
But I dess it's most supper time, papa,
For Blossom wants something to eat."

A moment the red eyes gazed wildly
Down in the face sweet and fair,
And then as the demon possessed him
He grasped at the back of a chair.
A moment, a second 'twas over,
The work of the fiend was complete,
And the poor little innocent Blossom
Lay broken and crushed at his feet."

Then swift as the light came his reason
And showed him the deed he had done;
With a groan that a demon might pity
He knelt by the quivering one.
He pressed the slight form to his bosom,
He lifted the fair golden head;
A moment the baby lips trembled,
Then dear little Blossom was dead."

The law in its majesty seized him,
And exacted just penalty, death—
For only a fiend or a madman
Would deprive such a baby of breath.
But the man who had sold him the poison
That made such a demon of hell—
Why, he must not be less respected,
Because he is licensed to sell."

He may rob men of friends and of money,
Send them down to perdition and woe,
But so long as he pays for his license,
Our law will protect him, you know.
God pity men, women and children
Who are crushed by the Juggernaut
rum,

May press, pulpit and platform united
Fight hard till deliverance come.
—Pioneer.

The Storm and the Deliverance.

BY REV. JAMES MAPLE, D. D.

Text:—Acts xvii. 1-44.

Paul in the storm presents a noble
picture.

It was a trial calculated to test the

mettle of which he was made, and it brought out in bold relief the noble traits of his character. He had passed through many stormy scenes, but this was a new experience. (2 Cor. 11: 24-27.)

Here we have an exhibition of true manly courage. The scene was a fearful one. A terrible hurricane swept the sea. The wind veering about to different quarters. The ship could not resist the fearful force of the storm, and was at the complete mercy of the wind. It was almost shaken to pieces by it, and they girded it with cables. They were compelled to lighten it by throwing over the cargo. They could see neither the sun nor stars. For fourteen days and nights the awful storm raged, and all but Paul gave up in despair. He was calm and unmoved through all these dreadful days of storm, and gave them wise counsel. The philosophy of his tranquility we know. It was abiding trust in that God whose he was, and whom he served. This inspires the soul with a courage that can face every form of danger. In one of the great battles of the late war several flag bearers were shot down one after another as fast as they hoisted the flag. A Christian young man seized it as it dropped from the palsied hand of the last man shot, saying to a comrade as he bore it to immediate death, "If I fall, tell my dear wife that I die with a good hope in Christ, and that I am glad to give my life for my country." A Lieutenant-colonel, who had been overwhelmed with fear amid the carnage of the battle, was deeply impressed with this act, and said, "I can never forget that, and I want to become a Christian, too, for I know that there is a reality in religion."

How different the conduct of Paul in this terrible storm from that of Jona when he encountered a hurricane at sea. Jona was running away from duty through fear of the consequences of doing it, but Paul was in the path of duty ready to meet whatever awaited him. It was this that made the difference in these two men. Paul was where God had sent him, and He took care of him. If he had gone into evil company of his own accord he could not have claimed the divine protection. This is an important point, and we should never lose sight of it. It is only in the path of duty that we can claim the divine protection. In that we are safe, and if we fall, Heaven is our reward.

Paul openly confessed his faith in Christ before the heathens on the ship. He was not ashamed of his religion, and he wanted these people to know in whom he trusted so that when they were saved they would know who delivered them. He was

thus particular in mentioning the living God, in contradistinction to the gods of the heathen, so that when the promised deliverance came they might be led to see and realize that He is superior to their supposed deities. This was the great fact that he most earnestly desired to impress upon their minds. To the mind of Paul God was an ever overshadowing presence, and he acknowledged Him in all His ways. What a grand sight Paul was standing up alone in the midst of those heathens giving thanks to God. If I were a painter I would like to put on canvas the scene on the deck of the ship, as I see it now. Those two hundred and seventy-five persons, all pale and careworn, standing around the calm and reassuring apostle, in the gray dawn, amid the pelting rain, while with the bread in his hand he lifts his voice above the roar of the breakers and gives thanks to God. The iron nerve, weather beaten old sailors are lost in wonderment at his words; the stern and rude soldiers are awed into silence by the calm dignity of his deportment; the passengers by his side know not the meaning of all this, and there are only Luke and Aristarchus who can say "amen" intelligently. That was a sublime scene, and its influence has not yet died out though eighteen centuries have passed away since then. It was a little thing to do, and the omission of it would not have been noted, but the doing of it was to all around him, and has been through all these ages to all readers of the story a sermon on gratitude, firmness and Christian influence, more eloquent than any orator, and more impressive than any agreement of logician.

This incident in the history of Paul is full of encouragement to the unfortunate. He was a prisoner, and it is not likely that he had a berth in the cabin; but the probabilities are that he was kept in the hold. There he seemed to him in appearance to be forsaken of God and man, for it was a gloomy and wretched place; yet an angel of the Lord visited him there, and held sweet counsel with him. God had not forgotten him, and the angels were not above visiting him. Jacob when a lonely traveler with no pillow but a stone, and no covering but the clouds had a glorious vision of the Lord and His wonderful providence. (Gen. 28: 10-16.) Joseph in prison communed with the Lord, and Daniel in the lion's den was visited by a bright spirit from the realms of light. Mr. Renwick, the last of the Scottish martyrs, speaking of his suffering for conscience sake, says, "Enemies think themselves satisfied that we are put to wander in morasses and upon mountains; but even amidst the storms of those last two nights, I cannot ex-

press what sweet times I have had when I had no covering but the dark curtains of night; yea, in the silent watch, my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of Heaven swim. Each star led me to wonder what He must be who is the "star of Jacob, of whom all stars borrow their shining."

Men can be cruel even when experiencing the divine mercy. The Roman military discipline was very strict, and these soldiers probably thought that if the prisoners escaped they would be charged with negligence. They therefore made the cruel proposition to murder them, thinking that it would then be supposed that they had perished at sea in the wreck. This proposal was contrary to all law and every principle of humanity, and shows how cruel men may be even while experiencing the mercy of God in their own temporal salvation.

We see here the true value of temporal things. There was a rich cargo on board this ship, and the owners were with it; but when it became necessary to throw it overboard in order to save their own lives they did it. All that a man has will he give for his life. There have been many such scenes as this on the ocean. Some years ago a steamer on its return from California was wrecked. On board were a large number of miners coming home with their treasures of gold. The steamer went down some distance from the shore, and the only way of escape was by swimming. The miners dare not venture into the water laden with gold, hence they threw it on the deck until it was almost covered with the glittering dust. Here we learn the real value of all earthly treasures. They are good in their place, and for the end for which God gave them; but in the great hour of need they can do us no good. What support could the rich cargo gave the soldiers, sailors and passengers when called to look death in the face? It was only as so much dust beneath their feet. Paul and his two Christian companions were the only men among the two hundred and seventy-six who had anything to support them in that solemn hour, and the Christian is the only person who can have an abiding hope in death. These people on the ship were without any hope of escape. (verse 20.) There is where a life of sin leaves a man when he comes to die—without hope. When the Christian comes to die the angel of the covenant is with him, and leads him safe through the dark valley. When Prince Albert was upon his dying bed he said, "I have had wealth, rank and power. But if this were all I had, how wretched I should be now."

"Rock of ages, cleft for me,
Let me hide myself in thee."

The wants of the body should be looked after. In the terrible excitement through which they had passed none felt like eating, and for fourteen days they ate but little or nothing. In this condition they were but illy prepared to meet the fatigues still before them. Paul with great thoughtfulness called them together, and besought them to eat. There is a lesson in this for us. To meet the demands upon us we must take care of our bodies, and husband our strength for our usefulness in life depends very much on our physical health.

All the souls on board were given to Paul. All in the ship shall be saved from death. The form of this promise shows that the presence of Paul was a safeguard to the others, and that they should be preserved for his sake. This principle in the divine government is illustrated in Genesis 18:16-33. As the wickedness of the wicked is sometimes destructive to the righteous, so also are the wicked sometimes preserved on account of the righteousness of the saints. Paul was the means of saving all these people. The true work of every Christian is to save souls—to lead them to Christ. This was the all absorbing desire of Paul. To accomplish this he was willing even to sacrifice his life. We should never be satisfied with anything short of the salvation of souls. The wife of a parish pastor requested twelve of the leading unconverted men to meet her at the parsonage on a specified evening. They all came and had a brief conversation on the subject of religion.

While there the pastor was in another room praying for them. The lady wrestled all night in prayer for these men, and prevailed. Nine of the twelve were converted within three weeks from that time. The seraphic Payson had what has been called "a passion for souls," and this is just what we all need. All about us are hundreds of souls unsaved. God has made it our business to lead them to Christ, and we must go out into the highways and hedges and compel them to come in; but what are we doing? Is this the burden of our souls?

This voyage of Paul's symbolizes the voyage of life. They had mixed weather. At first it was fair weather. Then they had contrary winds, and rough sailing. Days of storm came, and they were fearfully tried. Thus it is in human life. It is not all fair sailing, and it is best for us that it is not; but they were all safely landed. Thus it is with those who are on board the spiritual ark. If they "abide in the ship" they shall all be safely landed on the eternal shores. MaePherson gives us the following

beautiful legend, "One day a famous Drude of Skens sat upon the rocks by the seashore musing. A storm arose, the waves dashed high, and the winds howled. Out of it a boat, with white sails and gleaming oars emerged. In it were no sailors; the boat seemed to live and move of itself. A voice called to the Drude, 'Arise, and see the green isle of those who have passed away.' He entered the boat, the wind shifted at once, and amid clouds and spray he sailed forth. Seven days gleamed on him through the mist; on the eighth the waves rolled violently, the vessel pitched and darkness thickened around him, when suddenly he heard a cry, "The Isle! The Isle!" The clouds parted before him, the waves abated, the wind died away, and the vessel rushed into dazzling light. Before his eyes lay the isle of the departed, basking in golden light. Its hills sloped green and tufted with beautiful trees to the shore; the mountain tops were enveloped in bright transparent clouds, from which gushed limpid streams, which wandering down the steep hillsides with pleasant harp-like murmur, emptied themselves into the twinkling blue bays; the valleys were open and free to the ocean; trees loaded with leaves which scarcely waved to the light breeze, were scattered on the green declivities and rising ground; all was calm and bright, the pure sun of autumn shone from his blue sky on the fields; he hastened not to the west for repose, nor was the sun to rise in the east, but hung as a golden lamp, ever illuminating the fortunate. There in radiant halls, dwelt the spirits of the departed, ever blooming and beautiful, ever laughing and gay." This beautiful vision is more realized by every Christian. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is."

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Japan.

OUR JAPAN MISSION AND THE NEW APPOINTMENTS.

From a letter just received from Bro. Rhodes, Tokio, Japan, I quote the following: "Your letter of February 1st gives me rest in the thought of a return home. I shall now plan to leave by the Belgic on June 23rd, and will probably reach San Francisco about July 6th or 7th. This will give me ample time to reach Dayton for the Board meeting July 13th. I regret that my successor is

not to be here before I leave, and again urge that efforts be made to have him come as soon as possible.

I shall not be able to go north again (to the northern field). Bro. Jones will go this month and be gone about five weeks. I am doing my best to fit Bro. Takahishi for the field. I think him a very bright man. He has had several years' experience in teaching in the common schools. His wife is at present employed as Bible woman, and will be helpful to him. I am giving music lessons to Mrs. Takahashi, Mrs. Sannoia, and Mrs. Jones' interpreter. I have these, with the other Bible woman student, Miss Ichihara, come to my Friday afternoon class to study Bible history, geography, and music. Bro. Jones does the baptizing. I preach and teach a Bible class, teach the students, give counsel, etc., but can not give a tabulated report that would give a very good idea of the work done. I have for months written the Sunday school lessons, and shall continue this to the close of my stay here. I am writing one piece of music every month for the 'Scripture Union' meeting, and have recently written two tracts, one for railroad men and one for letter carriers, to be brought out by the 'Scripture Union,' then published by the tract societies. This will help you to see that I am not wasting much time.

The dollar from Robert Emmet Mahen was handed to me and with it I bought fifty copies of First and Second Samuel to use in the Sunday schools with the Lesson Pictures. I am glad to know that in our churches at home the interest is on the increase in the work here. I shall greatly regret to leave my work here, but my health is such that with the immense labor that I am now doing I could not live through another year because of the climatic disadvantages."

I am sure that the above will be read with much interest by all friends of our Mission work.

RHODES' SUCCESSOR THE NEW APPOINTMENTS

At the January Board meeting, when Bro. Rhodes' resignation was accepted, the secretary was instructed to look out—not by public advertising—for a new man for the field. It was generally conceded that among the good qualities needed in the man who goes there now are the following: He should be "a good man, full of the Holy Ghost and of faith;" of unblemished character and unquestioned piety; nurtured in the principles of the Christian church; sound in the faith, and accepting the Scriptures as the word of God, and not merely as containing the word of God; that he should be a good preacher

and a good scholar, capable of teaching and training native workers; and, that to superintend or assist in superintending our work in Japan, he should be a good organizer and a prudent and economical financier.

Has God such a man for us now? By prayer, correspondence, and otherwise, I addressed myself to finding out. But had not gone far until we were called, by God, I believe, to visit U. C. College. I went with the conviction that the man was there, but made no announcement of any hunt or of such a conviction. In private conversation with Prof. E. A. DeVore, who was himself for four years a member of the Mission Board, and who has a wide acquaintance with our people, I asked if he knew of any one fitted for the work who he thought might accept a call to Japan. After considering the matter he replied, "Professor A. D. Woodworth is the best man I know of for the work, if he would go." I asked the same question of President Aldrich (than whom perhaps no man among us is better informed on the subject of missions and as to the qualifications needed in missionaries) with almost the identical answer given by Bro. DeVore—"Professor Woodworth is the best fitted for the work of any one I know if he would go, though we could hardly spare him from the college." After some days' acquaintance with Bro. Woodworth and his wife, in their home, in religious meetings, and in the college classroom, I felt justified in asking him if he had felt any special drawing towards Foreign Mission work, and if he would consider so earnestly a call to our Japan mission if one should be extended by the Mission Board. After some pause the following, in effect, was the characteristic answer given: "I could not answer this at once. Such a question would have to be considered in all its bearings. I have an idea I work here, and I enjoy it much; and it would seem that I am just getting fixed to live. But I have so often thought that, as yet, I have made no real sacrifice for Christ." As we left Merom Bro. Woodworth and wife said they would consider the matter.

I then made further inquiry. Rev. J. J. Summerbell, D. D., secretary of the General Convention, and Rev. J. B. Weston, D. D., president of the Biblical School, New York, both of whom were acquainted with the Woodworth family, spoke in favor of Prof. Woodworth for the Mission. Rev. P. T. Klapp, chairman of the Committee on Foreign Missions of the Christian Convention South, said: "My heart goes up to God in thankfulness that he has inclined three more of his servants in the Christian church to lay themselves on the altar

for the Foreign Mission work; and to enable them to say, 'Here am I; send me.' I agree with you that we ought to have a *first-class* SCHOLARLY, CONSECRATED man; one who will be willing to spend his life there. From the recommendation you have of Prof. Woodworth and wife, and Miss Penrod, I think they are the very people we need just at this time; and if your Board will give them the appointment I will call a meeting of our Board and endorse the appointment."

THE APPOINTMENT.

At a special meeting of the Mission Board, held in Dayton, March 25th, Rev. A. D. Woodworth, A. M., and his wife, Mrs. Ida Woodworth, were appointed missionaries to Japan. Miss C. Teina Penrod, also of U. C. College, and who is a sister to Mrs. Woodworth, received an appointment, giving her the privilege of going as soon as in the judgment of the Board the funds will seem to justify.

Letters of acceptance have just been received. For this I feel that our entire brotherhood should thank God and take courage.

Bro. Woodworth is really needed to be on the ground by the time Bro. Rhodes leaves for home in June, but they will likely not sail before the early autumn, probably in September. But it is expected that he will be of genuine service to the Mission cause for a month or so before their departure.

MISS PENROD

Is of good age; has had experience in teaching and some in preaching; is a member of the Western Indiana Christian Conference, and also of the "Students' Volunteer Movement," and has been pursuing her college studies for sometime in view of foreign mission work. I first met her at conference 1st year and then during our visit at Merion. I have never met any one who seemed to possess more of the genuine missionary spirit than she does. And she manifests it in her work among the people of her own town.

She will go at the option of the Board. For several reasons it would seem well if she could go when Bro. and Sister Woodworth go; prominent among these reasons is the fact that she could commence the study of the language with them, and under the same teacher, and probably with but very little additional expense. But the time of her going will depend upon the liberality of our people toward our mission treasury.

It seems to me that our people have never had so much to encourage and inspire them to faithful work and large contributions for Foreign Missions as now, AS NOW, AS NOW.

J. G. BISHOP,
Sec'y of Missions.

Dayton, Ohio, April 5, 1892.

A Guided Word.

One evening as Newman Hall was preaching in London to a crowded congregation, somewhat aside from his usual manner he was treating his theme in a calm and even philosophic or scientific way. Suddenly the thought flashed through his mind, this is not what some one here may need. In an instant, and with a sort of undefined inspiration, he broke abruptly from the train of thought which he had been following, and exclaimed in some such words as these: "Perhaps there may be some poor wanderer all hopeless under the sway of intoxicating liquor who has strayed in here to-night. Perhaps he has reached the point where he is just ready, and on the way to take his own life as a refuge from the horrible bondage. To such a one I call, O poor and lost one, Christ is waiting to help and save. He can and he will save and help if you will but now call upon him in your trouble and sinfulness." Having made this sudden appeal he resumed his discourse.

Some weeks afterward his assistant came to him and said: "I have just met a very interesting and even strange case in my visiting. I have found a poor woman, evidently near her end. She has been dissipated, and her disease is probably the result of her excesses, but she seems to be having a good hope in Jesus Christ, clearly resting on his salvation. She tells me this story. On a week-night some months since she was on her way, in her despair and agony, to one of the bridges with a fixed determination to cast herself into the river. As she went toward the bridge she passed the door of our chapel. Seeing it lighted and hearing your voice she stopped, and stood at the door. Just then you looked up and spoke to her as if you knew what was in her mind; told her of the Lord Jesus, and urged her to come to him. She knew that you spoke to her, and she took the message to her heart. She seems by it to have been led to embrace him as her Saviour, and to be peacefully waiting till he shall take her to himself."—*Christian Commonwealth*.

Christian Conduct.

Oftentimes a young Christian may be puzzled about how he should act as a Christian. I have this much to say—one who is very anxious to do God's will and is prayerful and reads his Bible daily, is not often troubled by this question. We must take it for granted that everybody who is a Christian wants to do the will of Christ.

The New Testament furnishes general rules for Christian conduct.

The whole law is, love to God and love to man. This comprehends everything. We give some rules founded on the Scriptures.

1. Do nothing if you doubt its being right. "Whatsoever is not of faith is sin."

2. If there is something you want to do which would do you no harm, but might lead a weaker brother into sin, dare not do it. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth."

3. Do not place yourself in a false position. "Abstain from all appearance of evil."

4. Do nothing in thought, word, or deed, on which you cannot ask God's blessing. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

The work of a Christian, as it is described in the Bible, looks fitter for the angels than for a fallen man; but the fallen, weak man has more than the sufficiency of an angel for the discharge of it—his sufficiency is of God.—*W. Jay*.

A Business Man's Talk to Boys.

The boy who is wanted in the business world of to-day must be educated, says Russell Sage, in the *Ladies Home Journal*. If his parents cannot afford to give him a high school or college education, he must learn to study without the aid of a teacher, in the early morning before business begins, and in the evening after business hours. It can no longer truthfully be said that an education is out of anybody's reach. The main thing is the beginning. Don't be in a hurry to get away from your school books. The cares and responsibilities of business life will come soon enough. Go to school as long as you can, and remember, every hour spent in study in your youth will be worth money to you in after life.

Read good books—the Bible above all. Make yourself acquainted with history. Study the progress of nations and the career of men who have made nations great. If you have no library of your own, join one of the numerous associations to be found in all cities, where good, healthful books may be obtained. Study religion, science, statecraft and history. Learn to read intelligently, so that you may turn to practical use in after life the reading of your youth. Be sure you begin right. Do not waste time in reading trashy books. *Ec.*

Scepticism.

Scepticism is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and

that is coming to the light. If you will persist in putting your eyes out, or barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also,) if you will find a holier pattern of living than Jesus Christ, and a surer Saviour than he is, I will agree to forswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know in whom I have believed." What is your denial in comparison with my personal experience of Christ? Scepticism never healed a heartache, never produced a ray of sunshine, never saved an immortal soul. It is foredoomed defeat. Don't risk your eternity on that spider's web.—*Cory-her in our Home Visitor*.

The Remedy for Worrying.

A correspondent of the *Advance* relates this incident with its lesson: "Last night I had a long talk with a lawyer, distinguished and able. He is now fifty years old. I remarked as to his apparently vigorous health. 'Yes,' he said, 'I am perfectly well. Two years ago I turned over a new leaf. I have broken down two or three times in my life, and I knew that unless I did something I should break down again.' 'And what did you do?' I asked. 'I made up my mind that I would not worry about my business.' 'And were you able, by this act of your will, to stop all worrying?' 'Yes,' he replied, 'I was. No matter how hard a case I have, or how discouraging the outlook is in any of the business, I never let it trouble me out of the office. Why, the other night I slept twelve hours'.

"I stood in astonishment before this wise jurist and strong man in admiration for such determination. Not every man, possibly, has this power of will; not every man at the age of fifty can give up worrying. But I believe that most men by the supreme power of will could cause themselves to worry much less than they do."

Plain Preaching Needed.

God's command to Jonah was, "Preach the preaching that I bid you;" and no man is fit to stand in any pulpit who has not the courage to do that very thing. To know the word and not give it, when it means eternal death to somebody's soul to keep it back is an awful thing to be answerable for; and yet there are multitudes of watchmen on the walls who give dead men a false peace because they haven't got the courage to speak the whole truth.—*Ram's Horn*.

Jesus, Our Elder Brother.

AN INTERESTING STORY BY THE REV
SILLIMAN BLAGDEN.

The Rev. Silliman Blagden, of Boston, Mass., who recently conducted a wonderfully successful mission service in Trinity M. E. church here, has an interesting sketch in the "*Christian Herald and Signs of our Times*," of New York, the paper of which the Rev. T. De Witt Tammage is editor. It reads:

On Friday night, January 29 1886, I was standing on the corner of Summer and Washington streets, Boston, waiting for a car. It had been, and was still, very rainy, and generally uncomfortable for all who had to be out of doors.

Suddenly I heard a feeble voice behind me cry the evening papers for sale; I turned to look, and there in the dark recess of a door way were two little forms, shrinking and shivering in the cold and wet.

One was a boy four or five years of age, I suppose, and the other one who proved to be the former's brother was about seven or eight I should think.

I noticed this poor little fellow, the elder one, was crying bitterly; his eyes were red, and his wizened face and cheeks were wet with many tears. I don't think I ever saw such woe-begone, distressed and frightened look in a child's face before! They were both poorly clad, and evidently the children of very needy and severe parents.

I asked the elder one what he was crying for, and what was the matter? He said that his little brother had dropped the papers on the flooded streets, and that they were now no good; he had then stuffed in his pocket as he showed, and the poor little waif looked as if all hope had forever flown from the horizon of his young existence! Poor little fellow! I shall never forget those red and wet and tearful eyes, with their agonized and pleading and despairing look.

And then his little brother told the secret in these words: "When we get home he'll get a licking!"

Why, I said, if you dropped the papers you will be the one to get the whipping! But all he replied was, "He'll get a licking!"

Yes; here was a case of an elder brother taking the punishment of the guilty, though himself innocent!

After a little talk I found the wet papers would occasion a loss of ten cents!

I found a ten cent piece in my pocket, and gave it to the elder brother.

Oh, how that poor little faded face brightened up! And right away I

thought of our Lord's words: "Inasmuch as ye have done it unto one of the least of these, My brethren ye have done it unto Me!"

Then I asked him who it was that died on the cruel cross to save us? and he answered: "Our Lord;" then I said, I give you these ten cents in his name, and you will try to love him, and keep his commandments, won't you? And oh, how bright and cheerful came now the quick response: "Yes, sir."

I bought a paper from the younger one, and then took a passing car for home, and while riding I was deeply moved, even to tears myself, thinking of those poor little waif-newsboys; and of that forlorn elder brother who was dreading that whipping that awaited him when he got home that cold, wet and stormy night. And it all made me think of "Jesus," our Elder Brother! and the untold agonies he silently endured, being innocent, in taking our punishment, we being indeed guilty!

"Jesus saith,—Lovest thou Me?
Feed My Lambs.
Lovest thou Me?
Feed My sheep."

"More love to Thee, O Christ!
More love to Thee;
Hear Thou the prayer I make
On bended knee:

This is my earnest plea,
More love, O Christ, to Thee!
More love to Thee!
More love to Thee!"

"And whosoever shall give unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward (Matt. 10: 42).—*Sol.*

Confession.

"Up to the age of seventeen I was a pure innocent girl; at that time my home was broken up and I was thrown among strangers. Being naturally proud and deceptive, I soon strayed from home teaching into many evils. I tried to make people believe I was rich. I raised disturbances in families, separated man and wife, in fact I delighted in doing all the evil I could. I was not true to my husband, but did all in my power to make him unhappy. I believe God can forgive all these sins, but another sin rises before me like a mountain and frowns upon me with the blackness of a stormy night—I have mocked God. Many times I have been found in revival meetings; I pretended to be sorry for sin and to be saved when I was not. When I left the meetings I only laughed and made sport of them. I have been sick before and promised if God would spare me I would serve him, but as soon as I got well forgot God and lived the same wretched life: My husband has left me, and here I am at death's door, friendless—no

hope! no Saviour! nothing but the wrath of God!"

"Jesus will save you just now, my dear sister"

"But I have shamefully mocked Him."

"Jesus, with his precious blood, can wipe out even this sin."

"I fear it is too late; I can't believe; I feel no change."

We sang.

Oh, let the dear Saviour come in,
He'll save your soul from sin;
Oh, keep him no more
Outside of the door,
But let the dear Saviour come in.

Since the above writing we went to see her again, but were too late, as the spirit had taken its flight, and from what we could learn through the one who met us at the door, she died as she lived—unsaved—to meet her God with a load of sin.

Dear sinner, take warning and get saved, or such may be your fate.—*Sol.*

The Prayer Meeting.

For a blessed prayer meeting, there must be first of all, agreement concerning the thing which we desire. There must be something that we really desire to have from God; and concerning this we are to be in harmony. There must be inner love and unity among the suppliants,—all that is strife, envy, wrath, lovelessness, makes prayer powerless—and then agreement on the definite object that is desired. For this end it is entirely proper that what people are to pray for should be stated in the prayer meeting. Whether it be that one of the members should have his particular needs brought forward or whether others would bring more general needs to the Lord, such as the conversion of the unconverted, the revival of God's children, the anointing of the teacher, the extension of the kingdom, let the object be announced beforehand. And let no one then suppose that there is unanimity whenever one is content to join in prayer for these objects. No; we are to take them into our heart and life, bring them continually before the Lord, be inwardly eager that the Lord should give them; then we are on the way to the prayer that his power. The second feature that characterizes a right prayer meeting is the coming together in the name of Jesus, and the consciousness of his presence. The Scripture says: The name of the Lord is a strong tower; the righteous run into it and are safe." The name is the expression of the person. . . . Oh, let the name of Jesus be really the point of union, the meeting place in our prayer meetings, and we shall be conscious that he is in our midst!

Then there is the third feature of united prayer of which the Lord has

told us: our request shall certainly be done of the Heavenly Father. The prayer shall certainly be answered. . . . When we are content with much praying, with continuous praying, without answer, then there will be little answer given. But when we understand that the answer, is the token of God's pleasure in our prayer, is the principal thing, we shall discover what is lacking in our prayer, and shall set ourselves so to pray that an answer may come. And this surely we may firmly believe: the Lord takes delight in answering.—*The New Life.*

What Talk Can Do.

Have you ever realized what talk can do? This experiment has been made by medical scientists. A dozen men conspire to tell a well man that he looks sick. They are to meet him on a journey, and by the time the fourth man is giving him his melancholy salutation, he feels he is doomed; and the twelfth man comes up with his melancholy salutation just in time to help carry him home on a stretcher. Then twelve men conspire that they will meet a man in uncertain health, and tell him how well he looks. By the time the fourth man has met him with a cheerful salutation his nervous system is all toned up, and by the time the twelfth man has met him with his cheerful salutation, he says to his wife: "Throw out that apothecary's shop from our shelves; I don't want any more medicine."

Now, the nation is only a man on a larger scale. If you want to prostrate business, and keep it prostrated, talk in a dolorous tone, and keep on talking. Let all the merchants sigh, and all the editors prognosticate hard times, and all the ministers groan in the pulpit. In the great orchestra of complaint those who ply the loudest trombones are those who have the fullest salaries and the completest wardrobe. They only are made because they have to fall back upon the surplus resources of other years, or because they cannot make as large investments as they would like to make. Did you have your breakfast? Yes. Did you have a pillow to sleep on? Yes. What are you complaining about? The genuine sufferers, those who are really in destitution, for the most part suffer in silence; but the loudest cries against hard times are by men to whom the times are not hard. Artists tell us it is almost impossible to sing well on a full stomach, but it has been demonstrated, over and over again, that it is possible for men to groan well on a full stomach. Stop singing "Naomi" and old "Windham," and give us "Mount Pisgah" and "Coronation."—*Etc.*

FROM PASTORS AND FIELD.

Thanks.

DEAR BRO. CLEMENTS:—This morning about the time for the mail carrier to come, our door bell rang, and I went to the door expecting a letter, but instead of the mail I met a colored man with a box of good things, which he said was for me. On the slip of paper bearing my name was the bare statement: "An Easter offering"—nothing more, and I could not induce the man to tell me who sent it. I have not the least idea who our good friend is, and so I ask you to allow me to return our thanks through the SUN. Also to several members of my charge for various contributions to the larder, which have not only been highly appreciated, but a blessing to us.

Truly yours,

J. P. BARRET.

Norfolk, Va., April 19, 1892.

District Meeting.

PLACE. Plymouth, Wake Co., N. C.
TIME. 28 and 29 of May.

SATURDAY.

- 10 a.m. organization.
- 10:15 a.m. Prayer meeting.
- 10:30 a.m. Why the gospel has not been preached to every creature in 1900 years, by Revs. L. W. Mangum and D. R. Yarbrough.
- 11:15 a.m. What shall we read? by Rev. J. L. Foster and Herbert Scholz.
- 12:30 p.m. Dinner.
- 1:30 p.m. The true aims of the Christian church by Revs. W. G. Clements and N. B. Honeycutt.
- 2:30 p.m. what we need to carry out the true aims of the Christian church by Jesse Langston, Revs. J. W. Enquay and C. H. Rowland.
- 3:30 p.m. A model church by Prof. J. H. Moring and Rev. J. A. Jones.

SUNDAY.

- 9:30. Sunday school talks and music.
- 11 a.m. Preaching.

Let all churches send delegates.

A. MORING,
Pres.

Notes From Japan.

The winter has been unusually long and rather severe; The last snow in Tokio was very late in the season and even to day March 15th a sleet is falling.

While the excitement of the late elections have ceased in a great measure; still in some parts, especially Kochi, a very bad spirit is manifest on the part of one political party against its opponents. If what we hear is true, a most wicked system of boycotting is being established. This

dear people while trying to put on Christian civilization show from time to time the lack of that civilizing power, even Christ and the Spirit of in their hearts. To thinking people, it is very sad to see the little desire for the Gospel of Christ, while the very thing now needed more than anything else, is a living Christ in their hearts. However, possibly time will do what nothing else will, when the few Christians become more faithful and earnest then others possibly will believe.

Church work is moving along very slowly occasionally we hear of a little reviving but as a rule only local. The most general progressive work seems to be toward Kokes, Osaka and toward the South and Southwest. Our own work find Aji and Wakuya the best just now.

D. F. JONES.

A Valuable Addition to their Church.

Last night after the prayer meeting service at the Christian church, and after Rev. W. C. Wicker had explained the five cardinal principles of the church, the name of Rev. Roger Charnock, A. B., of England, was presented for membership. The credentials from the Congregationalist Church of England as an ordained minister, was received by Rev. W. C. Wicker, and on a unanimous vote the Rev. Roger Charnock was received in full membership. He received the hearty shake of the audience, both of male and female, and asked for the hearty co-operation of all the members in working for the saving of souls and serving God, by upholding the cross of Jesus. There were about 25 members present and the meeting was a blessing in every respect, both in the discourse given in regard to the history of Joseph's life and our personal experiences.

The announcement was made that the Rev. gentleman and scholar would preach at 11 o'clock at the Church on Sunday morning. He is also to address the Y. M. C. A. Sunday afternoon at 4 o'clock. The announcement was made during the evening that the protracted meeting was to commence on the 1st Sunday of next month as ministers had been secured to assist in the work.

Sunday morning two lady members will join the church, having given their names in for that object.—*E. in Berkley Daily News.*

Pleasant Grove and Ingram.

DEAR BRO. CLEMENTS:—I was at Pleasant Grove, Va., the first Sunday and Saturday before. The congregations were right good both days I think the Sunday school is doing

well, and it ought to do well, for Brother J. J. Russell is at the head of it as superintendent, and he has some good earnest Christian workers as teachers, to help him. There are a number in this congregation sick, Brother J. H. Boyd's son, Johnny, has been quite sick but was better when I left the community; also Brother D. S. Farmer's three children were sick, and especially the dear little infant babe was fearfully sick with Pneumonia. May the good Lord restore health to these dear ones. This dear church is expecting to hold a series of meetings from the first Sunday in August, and we have the promise of having Rev. W. W. Staley with us during this meeting.

My congregations at Ingram were good. Here we organized a Sunday school the second Sunday with 48 scholars for a start. J. W. Carlton, superintendent; Dr. Kent, assistant; Herbert Carlton, secretary, and J. C. Pierce, treasurer. Our new house here, will soon be finished. We expect to have this new house of worship dedicated on the second Sunday in August; Brother Staley is to preach the dedicatory sermon, and a series of meetings will follow. Pray for us that we may have the outpouring of God's holy spirit upon this dear church.

My four churches have decided to hold a Children's Day during the month of July.

Many thanks to Sister E. T. Pierce for a nice ham. May the good Lord bless this dear liberal hearted sister

P. T. KLAPP.

April 18, 1892.

A Word From Ebenezer.

Last Saturday being my regular time to meet with the dear congregation at Ebenezer when the mail arrived here I mounted it for Morrisville where I was met by a good brother and conveyed to Bro. Smith's. Saturday evening at early candlelight the people began to assemble at the church for preaching. The congregation was larger than common.

Sunday morning at nine o'clock the Sunday school met for the study of God's Word.

It seems that this branch of church work has taken new energy. Our Sunday school there is in a very prosperous condition. The old and the young are taking a decided stand to work on the Lord's side in this great work.

At eleven o'clock Sunday morning I preached to a very large congregation.

We can say that we feel encouraged with our work at this place. It is true we have been laboring under some adverse circumstances in that our house is not complete. Times

are hard, but we are pushing our work to completion.

The congregation feels under many obligations to Bros. W. M. Pennington a member of the Baptist church, N. A. Dillard, and Sister M. S. Dillard for presenting the church with a new pulpit. Bros. Pennington and Dillard did the work, Sister Dillard begged the money to buy the covering. These brethren received some aid from other brethren for which we are very thankful.

We are hoping to complete our church before our meeting comes off. Our work here is hopeful. Pray for us.

Yours,

D. M. WILLIAMS.

An Exchange of Work.

It has been known by many and especially in my own field that my health has been rapidly declining for about nine years, sometimes better sometimes worse. But for the last six months, I have been almost completely prostrated. At times my pain has amounted to agony. No one will ever know how much I have suffered. And yet I have never been able to find the seat of the trouble or to understand the true nature of the disease, I have consulted the most eminent physicians of Baltimore, Philadelphia, Richmond, Norfolk, Cincinnati, Atlanta, Paris, Kentucky and other places, and yet no two agreed. For years I thought it was dyspepsia, but now I think it is a complication of troubles. However, there are some signs of improvement. I have thought this climate and water had as much to do with it as anything else. In order to test the matter, by the consent of my churches, Prof. Atkinson of Elon College and myself will exchange work through the summer. Prof. Atkinson will be at Holy Neck the 1st Sunday in June and will spend the summer with Holy Neck and Berea. I will spend right much of the time in Alumnae, Randolph and Montgomery counties also at Buffalo Lithia and Panacea Springs. I am expecting great benefit from this change of climate, water and country. I have been engaged in the regular work as pastor for 18 years—have never had but two fields of labor—and during all these years of work, fatigue and toil, have not upon my own personal account missed an appointment. Since last conference I have been so weak that I would support myself while preaching by holding to the pulpit. I have concealed much of my intense suffering from my most intimate friends, as well as from my wife. But now I think I am entitled to a few months rest and recreation. I feel profoundly grateful to my churches for the

sympathy extended and for the kind manner in which they have borne with the feeble service rendered. May heaven bless them. You may expect me at the convention and the commencement if nothing happens. Now I sincerely ask an interest in the faithful prayers of the entire brotherhood and sisterhood that the great Father may restore my health and give me yet many years to preach the gospel and glorify His name. However, His will be done.

M. L. HURLEY.

District Meeting.

PLACE:—Oak Level, Franklin Co., N. C.

TIME:—May 28, 29, 1892.

SATURDAY.

- 10:00 a. m. Religious Exercises, by Rev. J. W. Wellons.
- 10:15 a. m. Organization.
- 10:30 a. m. Preaching by Rev. D. M. Williams.
- 11:30 a. m. The necessity of a more thoroughly educated people, by Capt. S. P. Read and Rev. D. M. Williams.
- 12:00 m. Dinner.
- 1:00 p. m. The need of a letter circulation and a closer reading of our church literature, by Revs. D. M. Williams, M. L. Winston and A. L. Allen.
- 2:30 p. m. Which is God's side of the Prohibition Question, and what is the duty of the Church in Reference to it, by J. M. Winston, S. P. Read.
- 3:30 p. m. Miscellaneous Business.

SUNDAY.

- 9:00 a. m. The Sunday school of today the Church of the future, led off by J. W. Mitchell.
- 10:00 a. m. The necessity for a letter support of Home Missions, by Revs. M. L. Winston, J. W. Wellons and Bro. J. H. Overby.
- 11:00 a. m. Foreign Missions and its demands, by J. C. Winston, W. D. Newman and Rev. P. T. Klapp.
- 12:00 m. Dinner.
- 1:00 p. m. Why we take the name Christian. General discussion.
- 2:00 p. m. Woman's work in the church. Essays by Misses Minnie Farmer, Lucy Jones and Dora Covington.

We trust all the churches will be represented, and that all the speakers will be present and equal to the occasion. Brethren please come and let us make a success of this meeting. The cause demands your presence and the good people of Oak Level will be glad to see you.

S. B. KLAPP, Sec.

Youngsville, N. C.

Windsor, Va.

Third Sunday in April and the Saturday before the church at Eure

held its second quarterly and communion services with very pleasant and satisfactory results. The house of worship which was struck by lightning twelve months ago, and a part of whose steeple was torn to splinters, has since then been thoroughly renovated, and put in first class order. A splendid job of ceiling has taken the place of the plastering, a new pulpit and comfortable recess has been exchanged for the old one, the former seats have been displaced by a set which are both beautiful and comfortable, and the house has been painted inside and out. The house is one of the most handsome church buildings in Gates county. It is about one and a half miles from Eure station on the N. C. railroad, in the midst of a well populated community of kind and hospitable people. The congregations are large, the church sustains a good Sunday school with Bro. Jno. S. Felton superintendent. Bro. Felton is a good church worker, and I believe that he will be eminently successful in working for the Lord. We have been blessed in our work at Eure, and I feel very much bound to the people since a few years pleasant labor with them.

Bro. Henry Eure claimed the last visit to that part of my work, and a most delightful time was passed at his entertaining home. Bro. Eure and his excellent wife have my profound regards for many favors. They have the means and the influence, and I hope they will use both for Christ Jesus our Lord.

I think the picture of Rev. M. B. Barrett in the Sun of March 24th, is tolerably good. Rev. M. B. Barrett did as much for his church as many of his brethren who preceded him, and deserves a monument to mark the resting place of his remains as much as any minister I know. He was certainly one of the finest preachers, and one of the best revivalists ever preached and worked in the Eastern Virginia Conference. I have reason to believe that many were brought to Jesus by his persuasive eloquence, and I believe that many will rise and call him blessed in the great beyond. I believe he will live and shine in the eternal splendors of Heaven. "They that turn many to righteousness shall shine as the stars forever. For one I will give my influence, and whatever means I may be able, to erect a suitable monument to his memory. I agree with Bro. Birdsong in his suggestions in reference to raising a monument over the remains of our lamented brother. There are many more who think as he does about the matter. The churches of which he was pastor, I have no doubt, will be willing to erect a monument over their lamented shepherd. He served Mount Carmel

for twenty years as pastor, and no ordinary man would be able to sustain himself at one church for twenty consecutive years. Let us hear from Mount Carmel, Barretts, and other churches he served as pastor in reference to the monument.

J. T. KITCHEN.

From Berkeley, Va.

The services here were very interesting and impressive both morning and evening. Our dear old Bro. S. S. Barrett preached for us in the morning to a very large and attentive audience. His sermon was impressive because of the tenderness of expression and the pathetic way in which it was delivered. It made us feel like we were receiving a father's parting advice to his children. Bro. S. S. Barrett has served out his three score years and ten, and by reason of strength God has given him four score, for last Saturday was his 80th birthday. We all love him and look up to him as a father. He sowed the seed that has sprung up and to day are yielding for the Master. Twenty-two years of ministerial service were given to the church at this place. Oh, that some of our young men would take this father as an example of humility.

To-day many who take the lead and should command the respect and love of every good person render themselves so repulsive that the cause is injured by their pride and haughtiness, by not respecting those whom the Lord himself has respected with a long life, by self-esteem and many other things that do not go hand in hand with Christianity. So many young men are so much wiser (?) than the aged men of experience that they need no instruction from them.

God bless our dear old father and continue his precious life for thy own glory. We may never hear his voice again proclaiming the gospel truth, but we expect to hear him in the eternal city shouting thy everlasting praise. Almost all his friends are gone on to the mansions above and are awaiting his coming, he says in his sermon "I am ready to go." O that his entire audience could repeat those words with him.

In the evening the Rev. R. Charnock, who arrived here last Friday from England preached an excellent sermon which was received by all with much interest. Bro. Charnock is a devout man of God it seems from our short acquaintance with him. As he has come from the old world to the new to work in his Master's vineyard, we are glad to welcome him among us. We trust that he may find a church home among some of our denominations in which he can do the most good for his Master.

The way in which he delivered his sermon and power with which he divides the Word to his hearers evinces deep, study, and research of the Scriptures for a man of his age. God's blessings be with him in his labor among us.

The audience here continues to grow larger and the work is advancing. Our heart's desire is to see the work continue to grow in interest.

Faternally,

W. C. WICKER.

April 17, 1892.

Waverly, Va.

Rev. W. T. Herndon has been canvassing in this vicinity recently in the interest of Elon College. He collected some money and secured some new subscriptions, but as I did not see him after he finished his canvass I do not know the full amount secured. He preached for me at Spring Hill 4th Sunday in March.

The Sunday school at Spring Hill church was reorganized April 3rd, with the following officers: Supt. R. L. West, Ass. Supt. A. D. Parsons, Secty. Wesley Richardson. I have not yet learned who the other officers are only that Bro. E. T. White, the former faithful Supt. is teacher of the first Bible class. Bro. White was formerly teacher of the Bible class and will make a most efficient and useful Supt. The school principally through the efforts of A. S. Parsons has raised money to purchase a nice Sunday school library.

Sister C. C. Richardson, one of Spring Hill's most active and useful lady members is again in very feeble health. I ask for her the prayers of the church.

The church at Waverly, Va., is enjoying a degree of prosperity just now. Under the efficient labors and Superintendence of Judge West the Sunday school is in a most flourishing condition.

The congregations here are usually as large as can well be accommodated.

Last first Saturday the quarterly conference of this church met and was perhaps better attended than any since the organization of the church. This church has recently paid off an old debt of \$268.00 the principle of which has been due for several years. Bro. J. T. Harris, who has been a strong financial helper since the organization, gave one half of this debt and perhaps more. We are now arranging to build another room to the church to be used as a "pastor's study." With the exception of one year, I have been serving this church since the fall of 1884, before the house of worship was built, and now I think I am prepared to rejoice with them in any degree

(Continued on page 236.)

The Christian Sun.

THURSDAY, APRIL 28, 1892

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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Advertising rates furnished upon application.

EDITORIAL NOTES

We recommend Conwell's Life of C. H. Spurgeon. See ad. on page 240.

Rev. J. L. Foster gives us a good article in this issue about the Convention.

We now have plenty of Hymnaries
of all the different numbers. Send
in your orders.

Read what Bro. Kitchen says in regard to a monument for the lamented M. B. Barrett.

We are sorry that Rev. N. G. Newman has been quite ill for two or three weeks. Hope he is better ere this. Dr. Baird says Bro. Newman is doing a good work.

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Many thanks to Dr. J. P. Barrett, Revs. M. L. Hurley, J. W. Barrett, Dr. Baird, and possibly some others for subscribers sent to the SUN.

The *Burlington News* has enlarged and is wonderfully improved in appearance. We congratulate the proprietor on these evidences of thrift.

We are glad to have the news from the field, for it gives an interest to the paper to be secured no other way. Brethren, let us hear from you every week.

The intention of building a fine church on Church street, near where the Varieties was located, seems to be a queer notion, as that section has for ages past been the roughest section in Norfolk.—*Berkley News*

If it is a queer notion to put a thing where it is most needed then to build a church there is queer indeed.

Dr. James Maple is anxious to attend the convention at Elon. We hope he can make arrangements to come. His many friends here would give him a hearty welcome. We want at least a dozen or more of the brethren from the north to come. Let them come from the East, Center and the West.

Figurative.

It seems to be a part of the nature of most people to love figurative language. This love is not confined alone to the intelligent. We often find the ignorant using figures of speech, the real meaning of which they know nothing. The intelligent often say that they read certain books for its language on figures.

No book equals the Bible in figurative language. Its figures have a strength and beauty that surpasses any of those made by men. And far below their ordinary beauty and strength lies a deep meaning showing the divine teachings of their author. Whilst there are many of these divine figures, one will be enough to give some idea of their deep meaning:

“Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.”
Is. 1:18.

We usually speak of sin as being black; but God here represents it as being red. Some may possibly think the reason that God calls it red, is to show that it carries with it something of the idea of criminality. But it carries with it a deeper meaning than that.

It is thought that these scarlet, or crimson dyes, were used to represent sin, because they were ineffaceable, being made, anciently from the shell fish, called *Purpura*, and in modern times from *Chochineal*. These are the only animal dyes, of which we have any knowledge. Chlorine, which bleaches other dyes, making black white, fails to remove scarlet, or crimson. If you have the scarlet, or crimson dyed black, when you apply the Chlorine, the black is removed, but the scarlet remains. Thus this figure shows us that sin cannot be removed by any natural process. But, thank God, the blood of Jesus can take the crimson away leaving the spiritual garment as white as snow.

May it Pass.

We take the following from the *Raleigh Christian Advocate*. We hope the bill now pending in Congress may become a law: "It is greatly to our discredit as a nation that all paper covered novels and boys' and girls' flash story books are carried in the mails as second-class matter at one cent a pound; while school books, Bibles, scientific, religious and miscellaneous books, bound and unbound, as third-class matter, are charged eight cents a pound. A bill is pending in Congress removing this unjust discrimination in favor of fiction and demoralizing literature, and

requiring all books (other than magazines and periodicals) to pay the same rate of postage. It would be better if paper covered novels and "flash story books" were forbidden the use of the mails altogether."

Growing Brighter.

The out-look for closing the World's Fair on Sundays seems to be brightening. Some of the state legislatures are showing their colors nobly on this subject. Now that the prospects are growing brighter, let all lovers of the Bible, put forth every possible effort to have the gates of the great World's Fair closed every Sabbath. We hope North Carolina will give no uncertain sound on this question.

In Different Places.

Here we are at home on Saturday night before the fourth Sunday in April. Time for church services is here; and now we are in God's house. Bro. J. H. Moring, Miss Emma Howard and those who sing with them give us music which is equal to the best. Dr. J. U. Newman preaches a sermon which is soul cheering. He is our guest for the night; and every member of the family from the smallest to the largest is pleased with his company. We sit up and talk late, before retiring.

The holy Sabbath day is here, the cars are coming, and away we go to Durham, bidding Bro. Newman good-bye. The church is reached; and here are the little band of faithful workers in the Sunday school, with Bro. J. M. McLennan at the head as superintendent. If all the members of the church were as faithful as this little band, we would soon be a power at Durham.

11 a. m. is here, the word is preached, and the congregation dismissed. Dinner is taken with Deacon Ruffin Canada; and a good one it is, too. Bro. Canada's house is the preacher's home. Supper is taken with Mr. John Smith. Here we always receive a hearty welcome. He is a clever gentleman, and his wife is an excellent Christian lady. She is a member of the Christian church at Union, N. C. Miss Pope, a maiden lady, lives with them. She is a Primitive Baptist, but shows her high appreciation for all God's servants of every name. Little Ralph, Mr. Smith's son is a beautiful, bright, little boy. The congregation at night is very good, the music good, and the people attentive. Now through the goodness of God we are back at home.

Do not fail to renew your subscription to the SUN at once.

Get Ready for the Convention.

The General Convention of the Christian church meets at Elon College, N. C., 21st of May. It is not a large body numerically but a representative one. Because the body is numerically small, it is, possibly, regarded by some of less importance than the annual conferences. This is quite a mistake; for it is the duty of the convention to devise general plans for the future development of all the conferences.

Possibly, no body of men has ever met whose work was of more importance to the Christian church than the work of the convention at Elon College will be. Questions of great interest to the church will come up for consideration. Will the convention be equal to the demands that will be upon it?

Let every member be in readiness to attend, with all his plans and work in good shape before he leaves home. Hurried work while a body is in session often shows plans after the adjournment, so indefinite, that their execution is impossible.

Let all committees and agents have their work in such shape that it may be presented in an intelligent, businesslike manner whenever called for by the body.

Learn Your Boys to Work.

The following taken from the *Alabama Christian Advocate*, should be of interest to professors, students and parents. No exercise equal to that of following the plow, chopping with the hoe, throwing the mall and handling the axe: "Teach your boys to work. And when we say work, we mean work. Teach them to do manual labor—to plow, hoe, chop wood, dig potatoes, drive oxen—in short, to do anything that taxes muscular energy. Do this and you will find that it not only gives them health and strength of body, but it is the best brain food that any boy ever feasted on. It will make a man of him inside and out, from head to foot from top to toe. We would not give one year's good old fashioned farm work, in the development of bone, muscle and brain, for ten years of collegiate gymnastics on the horizontal bar, or cat-skinning on the modern trapeze. We will presume to say, that if Lafferty had never been a plow-boy, he never would have been called to sit cross-legged on the tripod of the "Old Richmond," nor been inspired with the inimitable wit and sparkling eloquence of "Luck and Pluck." And may we not further say, that if Hoss had never wielded the woodman's axe, he never could have been a leader of Southern Methodism, nor invited his peers to banquet on "corn bread?"

Gambling at Fairs.

Now that the secretaries of the various fairs in the state are arranging for the approaching fall fairs, it will be well to call their attention to the special law against gambling of any kind at fairs in this state. The general act against gambling would prohibit gambling at fairs and make it a misdemeanor, but the special act given below gives the man who loses money at gambling devices of any kind allowed at a fair an action against the officers of the fair and allows him to recover the amount lost, and also requires said officers to pay a similar amount to the school fund. It also makes it the duty of grand juries to present officers whom they have reason to believe have violated the law. Now, let the solicitors and grand juries enforce this law and protect our people from the many different gambling devices usually found at our fairs. Turn to Acts of 1891, page 176, chapter 209, and you will find the following enactment:

AN ACT TO PREVENT GAMBLING AT FAIRS.

The General Assembly of North Carolina do enact:

Section 1. That all games of chance, wheels of fortune, and gambling of all species at any fair are hereby forbidden.

Section 2. That for the purpose of enforcing this act all parties who may lose money by gambling at any of these games of chance, wheels of fortune, or other gambling devices at any fair chartered under the laws of North Carolina, shall have an action against the officers of said fair to receive (recover) the amount lost: *Provided*, that the officers licensed the gambling or knew that it was carried on; an equal amount and all costs shall also be received (recovered) for the public school fund upon presentment by the grand jury and conviction.

Section 3. That it shall be the duty of the grand jury to present the officers of such fairs whom they have reason to believe have violated this law. In all cases where the party or parties who have lost money by these gambling operations do not present or indict the officers of the fair, and they are convicted, then the money collected from them shall all go to the public school fund.

Section 4. That this shall be in force from and after its ratification. Ratified the 3rd day of March, A. D., 1891.

We clip the above from the *Raleigh Christian Advocate*, and hope the advice will be taken. Moreover we call upon all good citizens to assist the secretaries of fairs, solicitors and grand juries in executing this law otherwise it will be a dead letter.

The High school in Chatham Co., N. C., near Williams' Mill, with Prof. Herbert Scholz as principle, closed a successful session last week. Prof. Scholz is recognized as one of the most successful teachers in the State.

Suffolk Letter.

Some people think preachers have an easy time in life, and so I may be excused for sketching a week of one's work. Last Monday I visited till noon, went ten miles in the country to preach funeral sermon at the burial of Wallace H. Brothers, in the afternoon went to Norfolk to attend an important meeting that night. I returned between twelve and one o'clock in the morning. Slept a few hours and then left on morning train for Franklinton, N. C., where I spent Wednesday with my family. Left next morning with my wife for Raleigh where we spent a portion of the day and parting in the afternoon she returning home and I going on to Graham, N. C. The next morning I went out six miles to Eureka Academy where I was booked to deliver the annual address. Notwithstanding the cloudy weather and the previous rains a large crowd was present. It was in sight of my childhood home, among the people of my earliest years. The families have multiplied until there is no trouble in keeping up a good school. Prof. Massey and his assistant, Miss Thompson, had evidently done good work, for the exercises were good. At one o'clock I stood among old neighbors and friends and delighted myself by looking into a sea of upturned faces and speaking to them on "*The Harmony of Industries*". The associations and experiences of other days came rushing in upon me that day like a river of gladness and filled me with memories as rich as life was in childhood and as precious as life is now. At five o'clock we parted and I went through mud and rain to Graham where I meet a few dear friends and then took the westbound train at nine for Elon College where I remained a few hours with sister and brother, and left at half past two in the morning (train one and half hour late) reaching Raleigh about seven o'clock. At Morrisville Rev. W. G. Clements came aboard the cars and when we reached Raleigh I visited the SUN office where I met D. J. Mood, brother Clement's associate, then got breakfast, called on Rev. J. L. Foster, pastor of the Christian church; boarded the R. & G. at 11:45, reached Suffolk at 5 p. m. and preached twice yesterday, and am writing this simply to show what a preacher may have to go through in one week. Rev. M. L. Hurley came

in from Berea yesterday evening, and his wife will meet him here this morning. He is more comfortable than he was some time ago and with a few months rest from his work this summer he hopes to improve his condition.

R. E. Norfleet and wife of Baltimore are on a visit to his parents here.

Brethren, the convention, is nearing us, and I desire to suggest that each delegate either decide to go himself or notify an alternate in ample time. We want a full attendance, all present the first day, prepared to remain to the close, and we ought to put in the best work ever done. There will be no outside congregations to care for, and the whole time can be given to work. Monday is a poor time for a minister to write, and I must be excused if my letters are colored by what the preachers call "blue Monday."

W. W. STALEY.

April 25th, 1892.

From E. Va. S. S. Missionary

Second Sunday was a very cool but very bright day and it was my privilege as well as my pleasure to visit the Windsor Christian Sunday school in the morning which was not very well attended owing to the number of cases of measles in the town and community. I am told that the school is in a good condition financially, and it has a library though it is somewhat scattered over the neighborhood at present. The school had not been furnished with the missionary barrels, which were in the hands of Bro. Jno. T. Kitchen where they have been since last fall. Also the barrels for Mt. Carmel, Isle of Wight C. H., and Pope's Lane schools which I have distributed during the week. The school like all the rest of our schools needs more interest on the part of church members. Let the superintendents make it a point in their work to get all the members of the church to take part. Brethren, do not stand back, come to the front and show your colors. If you do not love the Sunday school then you do not love the church. If you are not working for the Sunday school then you are working against it, and if you are going to work in the ranks of sin, if you are going to battle in the army against the Lord, then put your name on the devil's roll book, that no one, even to your own children may be deceived by your actions.

In the afternoon I attended a little (or rather a large) Sunday school at Britt's Avenue. That is a union school but does not report to our convention. Great interest is being taken and a good work is being done there. I had the pleasure of talking

to the children for a few minutes about Sunday school work, and felt that it was appreciated by them.

D. J. BOWDEN.

What is Competence?

I have been amused to hear people when they start in life say at what point in life they will be contented with worldly possessions. One man says: "I want to get \$20,000 and I will be satisfied." Another, "I want to get fifty or a hundred thousand or a million, and then I will be satisfied. Then I will say to my son: 'Now just look at block of storehouses. Just look at those government securities. Just look at those bonds and mortgages. Just look what lucrative investments you have. Now, my soul, take thine ease, eat, drink, and be merry!'" Thou fool! If you are not happy now with the smaller possessions you will never be with the larger possessions. If with decent and comely apparel you are not grateful to God, you would be ungrateful if you had a prince's wardrobe crowded till the hinges burst. If you sat this morning at your table and the fare was so poor you complained you would not be satisfied though you sat down to partridge and pineapple.

If you are not content with an income to support comfortably your household, you would not be contented though your income rolled in on you fifty or a hundred thousand a year. It is not what we get, it is what we are that makes us happy or miserable. If that is not so how do you account for the fact that many of those who fare sumptuously every day are waspish and dissatisfied, and overbearing, and foreboding cranky, and uncompromising; with a countenance on which wrath always lowers and a lip which scorn curls; while many a time in the summer evening you see a laboring man going home in his shirt sleeves, with a pail on his arm and a pickaxe over his shoulder, his face bright with smiles and his heart with hope, and the night of his toil bright with flaming auroras? It is an illustration of the fact that it is not outward condition that makes a man happy. The heart right, all is right. The heart wrong, all is wrong. But I ask you to higher riches, to crowns that never fade, to investments that always declare dividends.—*Christian Herald*.

The biographer of McCheyne says that "two things he seems to never have ceased from—the cultivation of personal holiness and the most anxious effort to save souls." These are to be inseparably joined. The cultivation of personal holiness is the one absolute condition in securing the largest measure of good for others. The preacher who is on the stretch to reach the highest point of holiness for himself, will be in the best position to aid others in their advances to God.—*Advocate*.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

The number of letters for the past few weeks has been very encouraging and made us think that like the season the cousins had put on their spring suits and were determined to surpass any former time. This week we have but three letters, but have heard that three others were sent, but somehow the letters have not reached us. We have had a happy time during the past two weeks and especially on Easter Sunday when our Sunday school gave an Easter entertainment. Aunt Myrtle had charge of it and if you only knew her you would say that it could not help but be pretty.

Elon College commencement will come off in a month from today and I want the BAND to have a neat little sum in the treasury before the college opens again. The money that you have raised has done lots of good and will always continue to be felt. The many letters make a big whole. God's plan looks to us to be that the little shall do the big things. If I had the time I would tell you of lots of such things happening. As I said in the start that letters have been coming in nicely lately and I feel like praising you. Let us praise God and press forward.

Let all of us pray for such other, that when we grow old we can say with David of old. The Lord is my shepherd I shall not want.

Cordially yours,
UNCLE TANGLE

WHALEYVILLE, Va., April 18, 1892.

DEAR UNCLE TANGLE:—I cannot let little sister get a head of me. I come asking permission to join the BAND. I have been reading the cousins letters for some time. I am eleven years old and am going to school every day. How did you enjoy Easter? I did not go to church. Mamma was sick, so I stayed with her. I will not write any more, for fear this may find its way to the waste basket. Enclosed please find a dime for the "BAND". Love to you and the cousins

CARLTON DOUGHTIE.

Carlton, we welcome you heartily and hope to hear from you often. I am glad you enjoy the letters from the cousins, for I think they are nice—the cousins and letters.

WHALEYVILLE, Va., April 18, 1892.

DEAR UNCLE TANGLE:—I want to join the "Children's Corner". I am a little girl eight year old, and have just gotten so I can read the little cousins letters. I enjoy the a very

much, and I am going to try to write often. I go to school every day, and my teacher says I am learning very fast. Our teacher is Miss Mattie Eure, and we all like her very much. School will soon be out. We have only three weeks. Our pastor is Rev. J. T. Kitchen. We love him dearly. We have a very nice prayer meeting at our church—"Liberty Spring." I enjoy going with papa. I will close as brother is going to write too. Please find enclosed a dime for the "BAND." With love to you and all the cousins.

LIDA O. DOUGHTIE.

Welcome to the Corner Lida and may you enjoy more than before the letters in the Corner. Write often, and that will please us greatly.

PROVIDENCE, Va., April 10, 1892.

DEAR UNCLE TANGLE:—As I haven't many lessons to study to-night. I will write a short letter to the Corner. I am glad that the cousins are taking so much interest in the Corner. We had so many nice little letters week before last. I thought some of the cousins would answer your question before I had time to write, but I see they haven't. We had a nice prayer meeting at our house last week. Uncle Barry conducted the meeting. He read and explained the 15th chapter of John. I think it is a very pretty chapter. I will answer your question: Jehovah strengthens. I will also answer some of the cousins' questions: Neuchadnezzar ate grass like an ox; Asa hired Benhadad to help him in war and paid him with silver and gold treasures of the house of the Lord and of the king's house; Mary carried Jesus to Jerusalem to present him to the Lord. Christ got money out of the fish's mouth to pay tax; The parable of the great supper shows that the blessings of Christ's kingdom were offered to the Jews but they rejected them. I will ask the cousins a question: How many disciples did Paul see and who were they? I send one dime for the BAND. I will close now with much love to you and the cousins.

Your little niece,
ALLIE GIBSON.

That is a real nice letter. Glad you take an interest in prayer meeting they are often very precious seasons. Yes the cousins are taking quite an interest now. Let all try and contribute letters often and send in dimes for the BAND. Lets keep the Corner bright and well filled.

It will be seen from the pastor's page that the Berkley Christian church has gained another preacher. May he prove a valuable accession. The Berkley church deserves much credit for its earnest work.

(Continued from page 233.)

of prosperity through which the Lord may lead them.

The church at Union, Surry county, Va., has also recently paid off an old debt, purchased a new organ, supplied the aisles and pulpit with carpets.

Bro. Thos. J. Vaughan and wife have been untiring in their efforts to pay off this old debt, and it was mainly through their efforts that the debt is now paid. Since conference I have conducted two funeral services and performed twelve marriages.

I am indebted to Mrs. J. H. Harris, C. M. Pond, W. B. West, J. T. Harris, R. T. Harris, J. M. Cox, and perhaps others whose names I do not remember, for special kindness. I am also indebted to the church and friends here for a "donation party," given us some weeks ago. Could not the editor of the SUN make a visit among the churches in Eastern Va?

Very truly,
M. W. BUTLER.

Our Norfolk Letter.

DEAR BRO CLEMENTS:—The work in the Eastern Virginia Conference is progressing fairly well. In my own field we are making an effort at progress. Providence recently had interesting exercises in the way of an Easter Entertainment, one feature of which was a collection for Foreign Missions, which resulted in raising the sum of \$50. The plan pursued was a novel one, but I think, a commendable one. Several weeks ago 5 cents were given to each one who cared to take part in the effort, with instructions to invest it in any legitimate way and turn over the profits to the Foreign Mission cause. Two turned in 25 each, as the net profits of the investment. This method has the advantage of being consistent, and if well managed, as it can easily be, is not unchristianlike.

Berea is making a fight against the whiskey business, in connection with the Baptist and Methodist churches in the community. Before this reaches the eye of the public, the matter will probably be decided as it is to come up in court next week. Berea is also arranging to make some additions and improvements to their house of worship. The congregations are good and attentive at both of these churches.

At Antioch we are moving along only fairly well. We have considerable interest in some directions, but poor in some others. The congregation there is always large if the weather is good.

Rev. W. W. Staley came down to see us last Monday night. He was here to attend a meeting of the Board of Trustees for the Norfolk church, which met that night at the residence

of Col. A. Savage on Boush street. Your correspondent was also present. Much business was transacted and the work moves right on. Dr. Jones thinks ground will be broken for the new church house about the first of June, and the building will then be pushed as rapidly as possible to completion. At this time Dr. Jones is a little feeble, but we hope there is no danger of serious sickness.

Rev. S. S. Barrett, of Berkley was 80 years old last Saturday, April 16. On Sunday he preached for Rev. W. C. Wicker in the Berkley Christian church. He has many friends in and out of the Christian church who wish him much happiness and yet many days of usefulness.

The meeting of the General Convention at Elon College is a desirable arrangement, especially as it will enable those who wish to do so to attend both the convention and the commencement, as the commencement will be held immediately on the adjournment of the convention.

We had a genuine surprise recently in the shape of a nice present from one of our Raleigh friends—a gift that is both useful and ornamental which may serve, if carefully used, a life time. I suspect if I were to give the name, I should get a scolding, but I will say that there is more (or) more than a dream—it is a beautiful reality, for which our sinners thanks are tendered to the donor.

The Sunday School Convention of this conference meets this year with the Berkley church and about the last of July.

Rev. W. W. Staley is now in Abingdon, N. C., where he has gone to deliver the annual literary address before some school—Eureka Academy, I believe. The work on the new church house for our Suffolk people is progressing well under the circumstances.

In November 1871 the annual session of the Eastern Virginia Conference met in Berkley, Va. I attended as a ministerial student for examination. My home was with Mr. and Mrs. Wood. They were then young house keepers. They treated me very kindly and I had never forgotten them. Last Tuesday night I was called to Berkley to marry their eldest daughter, Miss Dora, to Mr. Saml. Upton. The church was beautifully decorated and a very large crowd of people assembled to witness the ceremony which took place about 9 o'clock p. m. The young couple are both members of the Berkley Christian church and both active in its work. Mrs. Upton is a member of the choir and is said to possess a beautiful alto voice. A host of friends wish them well, with long life, much happiness and great usefulness in their day and generation and at last a home in Heaven.

This incident reminds me how rapidly time is flying. She who was not, when I was the guest in her parents' home, is now a married lady, presiding in the home of her husband. Verily we are in the evening shadows of the nineteenth century, and Time does not slacken its pace.

J. PRESSLEY BARRETT.

Norfolk, Va., April 21 1892.

The General Convention of the Christian Church.

One month before this body convenes at Elon College! How short the time, how much and how great the work to be done? And what results are to follow that convention? As we meditate the mind is crowded with thought, the heart is filled with hope. I verily believe that the coming session of our convention is the one which is to bring those proper and necessary developments so much and so long desired by many of our more progressive brethren and sisters. If we, as a denomination, wish to maintain that advanced position in Christian thought, in Christian liberality, and in Christian principle which we have held since our first organization, and since our first men died martyrs to Christian freedom, then we must at this session, act positively and progressively. To do this well and satisfactorily, we must have a full attendance for all the session. And what does this mean? It means a body of intelligent, consecrated Christian brethren; bound together by that broad love which Christ taught, and banded together for the salvation of souls and the unity of all God's children.

Look at the delegation from the Eastern Virginia Conference. Revs. J. P. Barrett, M. L. Hurley, H. H. Butler, W. W. Staley and one alternate to be named as a delegate; with lay brethren E. E. Holland, F. L. Portlock, T. J. Lawrence, W. J. Lee, and C. J. Riddick.

From the Valley Virginia Conference, delegates to be appointed by the executive committee of conference.

From the Deep River Conference, delegates to be appointed by the executive committee of conference.

From the Georgia and Alabama Conference, delegates to be appointed by the executive committee of conference.

From the North Carolina and Virginia Conference lay brethren S. P. Read, F. O. Moring, Jesse Winburn, J. A. Mills, W. H. Hatch, W. N. Pritchard, E. T. Pierce and W. C. Iseley, with Revs. W. T. Herndon, J. W. Wellons, W. S. Long, J. W. Holt, W. G. Clements, P. T. Klapp, P. H. Fleming and J. L. Foster—judging from the wise business capacity of these brethren, and the perseverance and consecration of their past lives may we not hope, yet expect glorious results from this session of our convention?

Two things are absolutely necessary for general satisfaction. 1. That all delegates from each conference be present at the opening; and 2, that each member of the convention remain till the session closes.

There are matters of church gov-

ernment, and points of doctrine, and methods of work which should be abbreviated and more clearly defined. A few items of interest has been noticed by the editor of the Sun, I will try to present others.

1. The committee on schools and colleges, from the brethren composing this committee—a most progressive and thoroughly practical report should be made. Not only should they have “examined all plans and projects for the establishment of high schools and colleges,” but they should “devise means and suggest ways by which the educational wants of the denomination may be satisfied.” We now have one college in which most hearts and hands and heads are united, but where are the “means” and the “ways?” For the college funds are needed, and are needed now, and will be needed every succeeding year till well endowed.

In the church letter used by the different conferences generally, there is one item like this, under the heading of “Finance.” “For establishment of schools?— Now why not this convention order a regulated church letter to be published by the publishing agent of this convention, with said item reading thus: Amount paid for Elon College—? This amount to be raised of an assessment directly on the different churches; the assessment to run two years, or from one session of the convention till the first succeeding, or indirectly, assess each conference and each conference assess the churches. This would give annually to the college a handsome fund; and I would in no way interfere with the liberal donations being made to the college by individuals, neither would it interfere with the conference collections.

2. The committee on publications. The government of our church requires great things of this committee and yet places but little or no funds at its disposal. Impossible! It is necessary that this condition of affairs be changed. We need (perhaps more than anything else now) literature. Literature teaching the truths of the Bible, the Principles of the Christian church. Literature adapted to the children; literature adapted to the youth of our church and our country, and literature for the men and women of Christian thought and Christian Principle. Literature for those who are yet in sin teaching them the doctrines of Christ. The people will read. We want leaflets, tracts, pamphlets, and books all full of Christ with which to supply this reading public, and we want them so adapted and so cheap that they may be had for free distribution in mission sections. Give the committee on publication a fund, give them a first class article for publication and for a few dollars they

will put several pages of Christian literature in the hands of every member of the Christian church in this convention. To meet the necessity, I would add another item to the “Regulated Church Letter,” like this, amount collected for publishers?.... \$....

This convention is or should be an incorporated body, in order to own property and have rights and privileges necessarily connected with finance. Can any organization holding property, having rights and privileges and doing work, live without money? Examine, if you please, the proceedings of the last conference, and see if there has been any money paid to the treasurer of this convention, from the individual churches for a *convention fund*, or a *fund for special purpose*? Committees cannot do special work, neither can a convention do general work without means. This condition of affairs should not have been, and must not continue if we wish to improve the great days open to us, i. e., *opportunities*.

3. The mission both home and foreign, are in a better condition than the departments mentioned above. They too, more properly belong to the work of the “Missionary Assembly,” which doubtless will have special attention, and wise legislation, therefore we will not consider further now.

4. The education of our ministry now claims the special attention of this convention. The conferences are asking this body to take into consideration the requisites for licensure, and those for ordination, (see Annual 1891 page 78, and also Annual 1892 page 54.) I know that some of our good men are opposed to establishing an advanced educational standard and requiring our preachers to reach the standard before licensure and ordination be granted. But the churches are conscious of the fact, that our ministry is not as well equipped for pastoral office as they should be; hence they speak to this convention through their delegates to the conferences, and from the conference the voice is sent up to this convention. And I say that this convention should heed the request of lay brethren; they are sturdy yeomen who must bear the burden and heat of the day, without the honors, and must pay for the work done by the preachers—therefore they have a right to demand better qualified and better equipped *pastors*.

If we, as a denomination, have a right to ordain men to the office of Elders, we also have a right to demand of those preachers certain qualifications. Give the church a new and higher educational standard, else

enforce strictly the qualifications incorporated in our form of government. And I believe just here that it may be appropriately said, that we have both government and system in this convention and in all the conferences, but that *government and the systems are not executed*. The law of state must be executed in order that it may protect life, liberty, and property, which is the object of state law.

So must church law be enforced if we would accomplish the desired end.

Let us harmonize our plans and enforce our systems.

Let us add to and take from our government and points of doctrine, so that each point may be clearly defined and well adapted to our work, to our people, and to the present time.

JAS. L. FOSTER.

Raleigh, N. C., April, 21 1892.

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Popular Applause.

How easy it is to observe and minister to popular prejudices! Popular applause is so sweet and profitable and easily gained if we only float in quiet composure with the current. But to do this is ignoble. No true man will cast aside his honest convictions to win the favor of the multitude. Some years ago I received a very tempting offer if I would consent to leave my church and become a member and minister in another denomination. I could not do it and maintain my integrity, and I am glad I could not. If truthfulness involves privation and unpopularity, it should be met manfully. A true minister of Christ will so meet it. He can not do otherwise. The falseness of others is no excuse for him. He must be honest.

D. E. MILLARD.

Portland, Mich.

A Smoky Chimney.

"Yes" said the man who had come to do some repairing on the house, "that's a large, well-built chimney. Plenty of brick and mortar in it, and it's plumb as a hair; but then it draws the wrong way, and is worse than no chimney; for a hole in the roof would let smoke out better, and you could have some fire."

"It draws the wrong way, does it?" thought I to myself. "Then there are lots of other smoky chimneys in the world," I said to the man; "but where are you going now?"

"I have to wait a bit for my helper to come with the cart that has the tools and mortar in, and I'll just step over to the corner, and call on my old friend Mike."

"I see," I said again; "I hope you can do something for the smoky chimney your friend Mike has over there."

"I didn't know he had one," answered the man, in some surprise; "does it give him much trouble?"

"It's just like other things that draw the wrong way," I replied; "it takes away good hard money, and gives you back a smutty face and a bad temper instead of heat. It costs just as much to run a smoky chimney as a good one, doesn't it?"

"More," said the man; "for you must put on that much more to get the results."

"And then don't get them," I laughed back.

"And then don't get them; no, sir. I've known some that cost as much as two good ones."

"I calculate," said I, "that your friend Mike's costs as much as two grocery stores, and all the neighborhood gets back from it is broils and fights and lawsuits and ragged children and empty cupboards; it draws the wrong way, you see."

The man looked at me a minute in blank dismay, and then he began to scratch his head and look sheepish.

"Come," I said, "am I right in thinking your friend's place is a smoky chimney?"

"It's as true as the Bible," he said, "but I never had it put in that way before. It draws out of my pockets instead of into them, and of what belongs to my wife and children; and, as you say, I get nothing but a smutty face and a bad temper for it."

"And do you think you can fix that chimney as easy as mine?"

"Not so easy; but, God helping me, I mean to try and stop its smoking as far as I am concerned. 'I'll sit down and wait a bit till the cart comes.'—*The Young Crusader.*

Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York, announces that he is about to republish at a low price the ten volume edition of Henry Ward Beecher's Sermons. These are the sermons delivered from 1869. The outlay to reproduce these sermons is so great that the republication is conditional upon his receiving 1,000 advance orders. These sermons have been out of print for the past 15 years, but the demand for their republication has increased from year to year, and if the public will help Mr. Ketcham, we are in a fair way to again have in print these powerful sermons which were delivered when Mr. Beecher was at the height of his power and influence, and when his best pulpit utterances were made. Full particulars in regard to advance order may be obtained by addressing the publisher.

A new volume of *The Century* will begin in May with a number of unusual interest. Three important serial features will be commenced in this number, namely—Senor Castelar's "Life of Christopher Columbus"; "The Chosen Valley," a story of western life by Mary Hallock Foote; and the series of articles describing the architectural features of the World's Fair, which a well known architect is to contribute.

The apostles, to make their ministry successful, had to give themselves continually to prayer and to the ministry of the word. They put prayer first, and gave themselves to it fully. Their time, strength, their all were expended in praying and preaching. If the apostles, inspired and commissioned by Christ personally, could not succeed without putting prayer first and continually, neither can we.—*N. Advocate.*

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Bitter Fruit.

A tavern keeper in Rensselaer county had abandoned the traffic in alcohol, after having been several years engaged in it. Whenever the subject of his selling liquor was referred to, he was observed to feel deep regret and sorrow. A friend one day inquired the cause.

"I will tell you," said he. And opening his account book, "Here are forty four names of men who have been my customers, most of them for years. Thirty-two of these men, to my certain knowledge, now lay in the drunkard's grave; ten of the remaining twelve are now living, confirmed sots."

These are the fruits of the degrading business! No wonder he felt "deep regret and sorrow."—*The Missionary.*

A Hope Worth Having.

Very pathetic is the story told by an English officer who served in the Crimean war. He said that after the battle of Inkermann, when they were burying the dead, they found the body of a soldier who had been fatally wounded, but had sufficient strength to crawl to a place of shelter to die. When his corpse was lifted reverently by his comrades, it was found that his hand was resting on an open pocket Bible. The officer looked at the page, and found that it was the eleventh chapter of the Gospel of John, in which are the words: "I am the resurrection and the life," etc. The man's blood had flowed and congealed in the frosty air, so that as his body was raised the leaf adhered to his hand, and was torn out of the book. He was buried with the leaf still there—a mute pledge of the resurrection.—*The Golden Century.*

Dear boys, do be faithful. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sabbath school. Be true in every friendship. Help others to be true to do good.

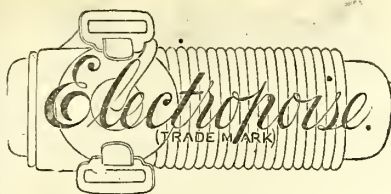
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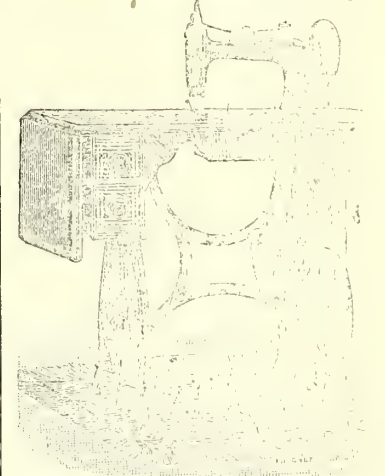
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What can I do for Jesus.

So wondered a junior as she sat idly fingering the keys of the organ one Sabbath evening.

"I am so weak," she thought at first, "I can do nothing. But, perhaps," she thought again, "if I were to play or sing something, it would speak to all the unsaved people who are in the house." So, turning on her stool, she started a hymn and sang out the sweet story of Jesus and his love.

The doors were closed, but Jesus could send it, she knew, through the key-holes into her father's dining-room where a number of men were sitting playing cards. The thought of all the sin overcame her at last, and with the tears running down her cheeks, she rose and went out on the veranda.

"Oh," she thought, "why does not everyone love Jesus? I do love mamma and papa so much, but they don't love my Saviour." In the distance she could hear them laughing and talking as they sat over their game.

"Yes, I will," she said at last to herself, and acting on her thoughts she rose, and walking to the room, looked in on them. Then she looked up at the clock, and promised Jesus that she would speak to them before 9:30.

She sat down by the fire until the time passed quickly away, then rising and returning to the room, she kissed them all good night, and then said, "Oh! oh! Why do you not love Jesus?" She could say no more, but Jesus sent the words home to their hearts, for all the men stopped playing their cards and listened at her. It was all right, she felt she had done something for Jesus, and she was so happy.

Now, dear juniors, you can do something for Jesus. He wants you to, and he will help you as he helped the little girl. Just you tell Jesus that you will do something this week, and always be a worker for him. God is love.—Selected

Who-so-ever Will.

There is a touching story of a young woman in a hospital, who heard the Gospel invitation given in the words of the beautiful offer, "Who-so-ever will, let him take the water of life freely." Her changed appearance attracted the chaplain's notice, and she gave as the reason for her happiness that she had "just climbed up on that ladder of Who-so-ever."—Selected.

The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which His name is not heard.—Bernard.

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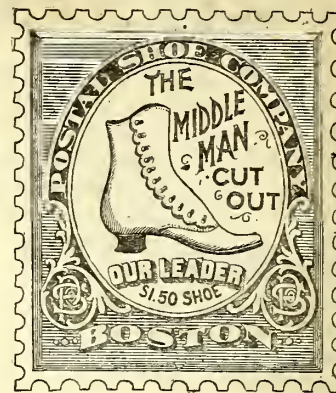
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"Christening a Cruiser."

Under this caption we sometime ago entered our solemn protest against the sacrilegious ceremony that obtains in the navy in reference to what is called the "christening of a cruiser." To us the custom that obtains is simply sacrilegious. We do not understand how Christian people can practice or encourage such a ceremony. No other paper in the state, so far as we noticed, said anything against it, and we were about to conclude that perhaps we had "old foggy" notions about it. The editor of the *Wilmington Messenger*, though, seems to see the matter in the same light that we did, and in his last Thursday's issue had the following very timely and sensible editorial:

How do religious people relish the calling of the breaking of a bottle of wine at the naming of a steel clad cruiser—"a Christening?" How does it strike you in a Christian land among Christian people to have it said, as applicable to a war ship—meant for anything else than peace—"I Christen thee!" Applying a word sacred to many millions of Christian believers to a mass of iron and steel—"I Christen"—that is I apply wine and give a name to this ship "as a religious ceremony, in the name of and according to the precept of Christ—I baptize"—for such is the Webster definition of "to Christen."

But this is not all. To make the ceremony over a mass of iron the more striking, and *mal-a-propos* the vessel is *personified*, and the form of christening adopted is—"I Christen Thee." It struck us that this was a strange service for people reverencing the name of Christ, the Eternal Son of God, in Whom and by Whom they must be saved if ever saved.

We do not suppose that any desecration or offense was purposed, but what of the taste and propriety of such a ceremony? It makes "Christening" a very cheap, unimportant, unimpressive ceremony when you begin to baptize ships and guns and flags and so on.—*Raleigh Advocate*.

Gleams of Glory.

John Paul Friedrich Richter was not a man to whose opinions on matters of religion it would be safe to pin your faith, but now and then, in some of his sayings, there may be found a spiritual meaning well worth pondering very seriously. For instance, in his "Levana," page 251, in speaking of a very solemn subject, he has this noble thought: "When, in your last hour, all faculty into insanity—imagination, thought, effort, enjoyment—then at last will the nightflower of belief alone continue blooming, and refresh with its perfumes in the last darkness."

We are told that when the saintly Beveridge was dying, his mind was wandering, and he failed to recognize those who were present at the bedside. An old and dear friend bent over the dying Bishop, told his

name, and asked: "Do you know me?" With a blank gaze the bishop said: "No." The wife of his bosom came to him, and kneeling down by him asked: "My husband, don't you know me?" And the dying saint still answered: "No." At last, as an experiment, some one asked him: "Bishop Beveridge, do you know the Lord Jesus Christ?" A gleam of intelligence lighted up his face, as he replied earnestly: "Yes; thank God, I have known Him for 40 years."

When old Andrew Broadus, of Carolina county, Va., was dying, and was supposed to be too far gone for speech, a bright smile was seen to play over the aged and wasted face. A friend stooped over him, and whispered: "Brother Broadus, what is it?" And the voice, which had often chained and thrilled the gathered thousands who hung breathless upon his lips, replied: "The angels are teaching me how to behave myself in glory."

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."
—*Christian Standard*.

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Richmond & Danville R. R.

CONDENSED SCHEDULE.

In Effect January 17, 1892.

DAILY.		
OUTBOUND	No. 9.	No. 11.
Lv Richmond	*3 00 p. m.	*3 20 a. m.
Burkeville	5 05	5 00
Keyville	5 44	5 44
Ar Danville	8 40	8 05
Greensboro	10 15	10 12

Lv Goldsboro	12 15 p. m.	*1 35 p. m.
Ar Raleigh	1 55	5 45
Lv Raleigh	*6 40 p. m.	*3 05 p. m.
Durham	7 44	5 07
Ar Greensboro	10 15	9 40
Lv Winston Salem	*8 40 p. m.	*8 50 a. m.
Lv Greensboro	*10 25 p. m.	*10 20 a. m.
Ar Salisbury	12 18 a. m.	11 57
Statesville	*1 52 a. m.	*1 49 p. m.
Asheville	6 55	5 59
Hot Springs	8 56	7 44
Lv Salisbury	*12 28 a. m.	*12 05 p. m.
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 27
Greenville	6 10	5 34
Atlanta	12 20 p. m.	11 45
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	6 07	5 50
Augusta	9 30	0 15

DAILY.		
NORTHBOUND	No 10	No 12.
Lv Augusta	*7 00 p. m.	*1 00 p. m.
Columbia	10 50	4 10
Ar Charlotte	3 05 a. m.	8 00
Lv Atlanta	*8 50 p. m.	*9 00 p. m.
Ar Charlotte	6 40	7 50
Lv Charlotte	7 00 a. m.	8 20 p. m.
Ar Salisbury	8 27	9 45
Lv Hot Springs	*5 22 p. m.	*12 19 a. m.
Asheville	2 40 a. m.	4 25
Statesville	7 07	9 17
Ar Salisbury	8 00	10 12
Lv Salisbury	*8 37 a. m.	*9 55 p. m.
Ar Greensboro	10 20	11 28 a. m.
Ar Winston Salem	*11 41 a. m.	*1 08 a. m.
Lv Greensboro	*10 50 a. m.	*12 01 a. m.
Ar Durham	12 32 p. m.	4 20
Raleigh	1 25	7 00
Lv Raleigh	*1 30 p. m.	*8 45 a. m.
Ar Goldsboro	3 05	2 28 p. m.
Lv Greensboro	*10 30 a. m.	*11 38 p. m.
Ar Danville	12 10 p. m.	1 10 a. m.
Keyville	2 52	4 15
Burkeville	3 36	4 57
Richmond	5 30	7 15

† Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 10 and 10 45 a. m. Returning leave Richmond 3 10 p. m. and 4 40 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p. m. daily; leave Keysville 6 00 p. m.; arrive Oxford 8 03 p. m., Henderson 9 05 p. m., Durham 9 35 p. m., Raleigh 10 46 p. m. Returning leave Raleigh 9 15 a. m. daily, Durham 10 25 a. m., Henderson, 11 05 a. m., Oxford 11 25 a. m.; arrive Keysville 2 00 p. m., Richmond 5 30 p. m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9 10 a. m.; arrives Durham 6 23 p. m. Leaves Durham 7 45 a. m. daily except Sunday; arrives Oxford 9 10 a. m., leaves Durham 7 0 p. m. daily except Sunday; arrives Keysville 2 10 a. m. Leaves Oxford 3 00 a. m. daily except Sunday; arrives Durham 5 00 a. m.

Admission trains leave Oxford daily except Sunday 11 50 a. m.; arrive Henderson 12 45 p. m. Returning leave Henderson 6 30 and 9 40 p. m. daily except Sunday; arrive Oxford 7 35 and 10 4 p. m.

Washington and Southwestern Vestibule Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m., Danville 5 50 a. m., Greensboro 7 10 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 5 05 p. m. Returning leave Atlanta 1 25 p. m., Charlotte 9 20 p. m., Salisbury 10 29 p. m., Greensboro 11 45 p. m.; arrives Danville 1 20 a. m., Lynchburg 3 35 a. m., Washington 8 38 a. m. Through Pullman Sleeper New York to New Orleans also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 12 15 p. m. and Raleigh 6 40 p. m. daily, makes connection at Durham with No 49, leaving at 7 50 p. m. daily except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Augusta.

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RALEIGH & GASTON RAILROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

No. 34.	No. 38.
Pass. & Mail.	Pass. & Mail.
Daily.	Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.
Mill Brook,	5 15
Wake,	5 30
Frankinton,	6 01
Kittrell,	6 19
Henderson,	6 36
Warren Pines,	7 14
Macor,	7 22
Arrive We don,	8 30

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Pass. & Mail.
Daily.	Daily Ex. Sunday.
Leave Weldon,	12 15 p. m.
Macor,	1 13
Warren Pines,	1 20
Henderson,	2 22
Kittrell,	2 19
Frankinton,	2 56
Wake,	3 17
Mill Brook,	3 41
Arrive Raleigh,	3 55

Louisburg Road.

Leaves Louisburg at 7 35 a. m. 2 00 p. m. Arrive at Frankinton at 8 10 a. m., 2 52 p. m. Leave Frankinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINNER, Gen'l Manager. Wm. Smith, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9 00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Pass. & Mail.
Daily.	Daily Ex. Sunday.
Leave Raleigh,	4 00 p. m.
Cary,	4 19
Merry Oaks,	4 54
Monroe,	5 05
Sanford,	5 28
Cameron,	5 54
St. Paul's Pines,	6 21
Arrive Hamlet,	7 01
Leave "Glo,"	7 41
Arrive Gibson,	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Pass. & Mail.
Daily.	Daily Ex. Sunday.
Leave Gibson,	7 00 a. m.
"Glo,"	7 18
Arrive Hamlet,	7 38
Leave "St. Paul's Pines,"	8 00
Cameron,	8 58
Sanford,	9 06
Monroe,	9 52
Merry Oaks,	10 16
Cary,	10 26
Arrive Raleigh,	11 20 a. m.

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Monroe at 9 55 a. m., 4 45 p. m. Leave Monroe at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

Married and Gona.

At the residence of the bride's parents near Wakefield, Va., April 6, 1892, M. W. Butler officiating, Miss Pattie Andrews and Mr. Felix W. Gay were united in marriage in the presence of a large crowd of friends and relatives. Best wishes attend them. M. W. B.

In Berea Christian church, Norfolk Co., Va., Dec. 23, 1891, by Rev. J. Pressley Barrett, D. D., Miss Jerusha Hollowell to Mr. James Mitchell Brown. There was a large attendance upon the occasion of the marriage and the best wishes of many friends follow the happy couple.

As happy as the birds of spring, as beautiful as the flowers of summer, as sweet as the fruit of autumn, I mean the brides. Last Wednesday at 1 o'clock, I united in holy wedlock Miss Sutanna Norfleet and Mr. Bartlett Beale both of Nansemond Co., Va. The ceremony was performed at the home of the bride's grandmother. At 2 o'clock the same day not quite one mile away, I united in the same holy bonds, Dr. J. G. Holland and Miss Nannie Jones. After the marriage the parties took the train at Holland for an extended trip to northern cities and will be gone quite a time. The bridal presents in both cases were many, valuable and beautiful. The congratulations of friends were sincere and tender. May the richest blessings of a kind Providence abide with them.

M. L. HURLEY.

It Pays to Read the Papers,

for often through this medium business chances and opportunities are presented that might otherwise entirely escape your attention. For instance, B. F. JOHNSON & Co., Richmond, Va., have an advertisement in this paper that will prove of especial interest and value to a large number of people hereabouts. Write to them for further particulars.

Died.

On Sunday morning, April 10, 1892, near Great Bridge, Va., Philip Pressley Hodgs, son of Brother and Sister W. L. Hodges, aged 15 months and 10 days. This dear lamb was taken with membranous croup and lived only a few hours. The bereaved parents have the sympathy of the community and are comforted with the hope of going to the child when this life is ended. Funeral services by the writer,

J. P. BARRETT.

At Dendron, Surry county, Va., April 1st, 1892 little Peyton Frioie, infant child of Bro. J. F. Hobson and wife. Its little life here of only five weeks and one day, was brief and

full of suffering, yet entwined itself about the hearts of the parents and performed a mission. On Sunday April 3rd, a large number of neighbors met to attend the funeral exercises and then lay the dear little form away to sleep with mother earth. Funeral exercises by the writer.

"Go to thy rest fair child,
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

M. W. BUTLER.

On Saturday, April 16, 1892. Bro. J. S. SYKES of Berea Christian church, Norfolk, Co., Va., breathed his last and his soul went to the God who gave it, after an illness of two weeks. Bro. Sykes had long been a member of the church, a most industrious man, frugal in his habits, and a devoted father. In his death he leaves three loving daughters and two step-sons, a sister and other relatives and friends, who mourn his loss. His devoted wife preceded him to the "Spirit land" some three years. I was with him twice during his illness; he expressed a strong hope of rest in Heaven. He died in his 48th year. Funeral services were conducted over his remains from his late home on Monday, April 18, 1892 and we laid his body away to await the resurrection call. Peace to his ashes.

J. P. BARRETT.

On last first Sunday morning, April 3rd, 1892, little Harriet Rogers, daughter of Mr. Thos. Rogers and wife, of Surry Co., Va., peacefully passed from the scenes of time. She was born May 24, 1880. Her life was full of suffering, yet she endured her sufferings of disease with great patience and submission. Just before her little spirit was freed from its house of clay, she told her dear father that she must die but was not afraid and that she would be better off then. Her funeral took place from her late home attended by a large circle of friends, and then her remains were placed to sleep with mother dust. The parents have my sympathy in their sad bereavement. May the Lord of all mercies bless and comfort them. Funeral services by the writer.

M. W. BUTLER.

In consequence of winter diet and lack of open air exercise, the whole physical mechanism becomes impaired. Ayer's Sarsaparilla is the proper remedy, in the spring of the year, to strengthen the appetite, invigorate the system, and expel all impurities from the blood.

There are Sarsaparillas and Sarsaparilla; but if you are not careful in your purchase, the disease you wish to cure will only be intensified. Be sure you get Ayer's Sarsaparilla and no other. It is compounded from the Honduras root and other highly concentrated alteratives.

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